7:Cook M-3 (1900-1901) 1907
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long tongue-like leaf furnishes a silk or band of strands called bokigo, which he rolls into a single strand as he sits cross-legged on the ground, and by twisting this strand with others he obtains cording with which to make his fishing nets, harpoon lines, etc. From the ground he digs two or three varieties of the potato family, which he boils. Corn is eaten as roasting ears or cut from the ears and boiled. They use no salt. The large ant bear is considered the most valuable of all creatures. Nearly every part of its body is utilized. When discovered it is driven to the village for slaughter in order to secure its blood. After this comes the tapir, which is also greatly esteemed. When food is plenty they eat nearly all the time when awake, and even rise several times in the night to take a little food. While we were in the baehytu at the Kogy ao Paro village we saw 33 men devour upwards of 25 gallons of boiled shelled corn within an hour and a half, and they had been nibbling roast ears all the morning. The two men who had accompanied us from the Ja-Dare-Mano Paro were induced to eat from every pot as they were brought in one at a time. They seem never to get full, and will eat as long as there is anything to be had. While at work making bows and arrows and ornaments, they are nibbling food, if they can obtain it. They eat the corn mush squatting and standing around the pot, using large oyster-like shells or broad leaves as spoons.

Their language seems quite free from clicks and from deep gutturals. The names given to animals are often in imitation of the sound produced by the animal. Ki, for instance, means tapir, and is a close imitation of the note of this animal; pobu means river or water; pobu camahina is great river; meri rutu, sunset; adugo, spotted tiger or ounce; and aigo, brown ounce. Báekimo is the negative; Boe by báekimo means "Indian die not"—"I will not die."

They are wonderful whistlers and seem able thus to communicate whatever they otherwise would by speech.

All the fine and ornamental work is done by the men. A great deal of time and labor is spent in making seemingly unimportant articles, and the time consumed in shaping and burnishing an arrow is astonishing, generally the larger part of two days. The shell ornament worn around the neck is made by the reciprocating motion of the point of a sharp instrument of flint or of iron or steel, if they can obtain it, fastened near the center of a roughly shaped shell. A fire is kindled in the same way by boring a wooden rod into another bit of wood. When holes have been made in bits of roughly

8:Cook M-3 (1900-1901) 1909
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their tribe, and always responding *pardulu?*—I do not know, who does?—when asked their names. This *baptismal* ceremony is not performed for a female child. 551 553

They love their children, whether boys or girls, and are kind to them. Very little parental restraint seems to be exercised over them; and they are allowed to roam about and occupy themselves entirely as their own wills may suggest. Parents seldom or never whip their children. But if a father should whip his child, it is regarded as abandoned thereafter, and is adopted by relatives. 855 [841] [597]

The Bororó are remarkable whistlers, and seem able by this means to communicate with one another at a distance with surprising fullness and clearness. Observing them, I noticed, moreover, that when one of them wished to take anything from the ground, he did not stoop and grasp it with the hand, but instead, took it up with the toes, passing it from the foot to the hand. 198● 516

They have no words for higher numbers than three or four; therefore, to indicate five, they raise one hand and display the fingers and thumb; for ten, they elevate both hands, displaying all the fingers and thumbs; and for twenty, they elevate both hands, droop them for an instant toward the toes, then again raise them, saying by this act, twenty. To convey the idea of a large number, the hand is given a horizontal swing, pointing to the trees of the surrounding forest, which act means to say, "as numerous as the trees of the forest." Or, if the primitive man should be standing on the sand banks by the river, he will take up a handful of sand, and, with a sweep of the hand, scatter it to the wind, saying by this act, "as numberless as the sands." 802

One day, I saw a loaf of palm-nut bread delivered to a *mĕdo* at the entrance to the great hut, which he was to divide among several of his fellows. I was curious to observe how he would divide it, in view of the fact that he could not count. First, he cut in into halves, then looked thoughtfully at his companions as if calculating how to get an equal portion for each one. Then he quartered it and again looked deliberately around. [262]

/456 cont./

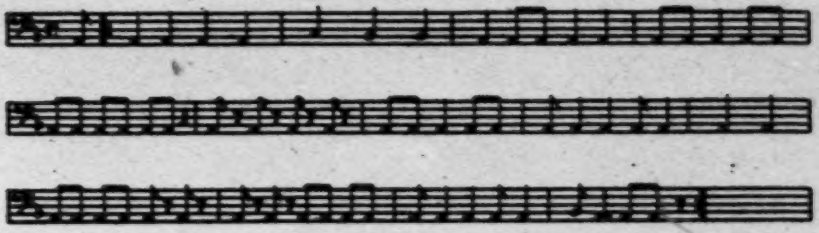
198 224 Nocturnal howl of Lamantation. Evening after evening, from at least four or five huts, came the incessant howls of lamentation by individual women. These are the wives of men who are on a hunting expedition and are expected back in a few days. Bábela bábela bá.... baba ẽh. The lament lasts until far into the night; it is scarcely possible for us to sleep. It has a very definite purpose, however. The women say that afterwards, [787] when they lie down to sleep, they will find out in their dreams when their husbands will return. They will know it the next 763 morning. At the moment they are all the more occupied with this matter since the wife of one of the absent ones, the Indian "Coqueiro" (coconut palm), has just died. In the men's house the red covering of the dead has been spread out, a pot and two work-shells of hers have been added; two baris let resound a lengthy song of lament, while a number of mourning women remained in the background.

Vesper prayer. At eight o'clock in the evening the "reza," the vesper prayer of the soldiers, takes place. Yesterday we followed the procedure more closely, and, when the horn-player gave his signal, we took our places in front of the prison door in order to watch. Gradually 32 men, besides the ever present guard, gathered at the main house /457/ and "arranged" themselves in two rows, tall and short, as they happened to come, in whatever garb, but each one equipped with his Comblain rifle. The full moon shed its mild light on the strange fellows. Facing them stood two cadets, one of whom read the names by the light of a candle, the other cut himself pieces of sugar cane and sucked contentedly. As soon as a name was called, the bearer answered, sometimes loudly, sometimes softly, depending on his mood, "pronto," "present." To our astonishment, the "pronto" suddenly sounded behind us in a hollow, sepulchral voice issuing from the guardhouse cell; through a crack in the door we were amused to see, from the shadow moving back and forth, how the culprit in a bright light inside was swinging in his hammock.

/494 cont./

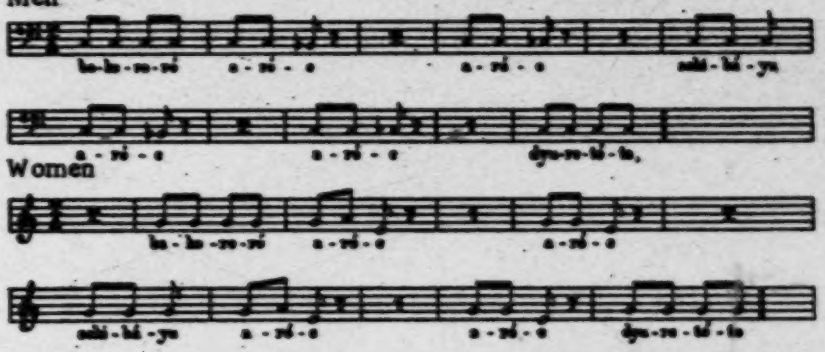
533 diadem) – ehé would be sung; again, however, this did not occur at the ceremony for the dead, but only in connection with hunting.

First song, by the Men.



533
539 Second Song, by the Men and Women.

Men



535 Rohde speaks of a "fararu dance," for which one is adorned with
[534] feather crowns, bells, and other ornaments. A dance leader, the gourd rattle in each hand, bells made out of deer hoofs on his feet, is in the center of a circle which the men form and which the women surround with a larger circle. They dance rhythmically, leap and rattle for a long time; finally the leading dancer roars hau! and makes a wild final leap which the entire company imitates. Waehneldt saw dances with imitations of animals and calls the howling-monkey dance, with an imitation of all the sounds and movements, particularly extravagant. "In the jaguar-skin dance men and women take part; the latter are never able to see the skin of the jaguar which one man is wearing on his back, who, however, tries to show it to them with his movements at every step." The fear of the women is the point /495/ of the dance.

[198] "The dance, which consisted of their imitating (?) the customs of

/495 cont./

535 their ancestors, was a bit clumsy and accompanied by songs in a
198 language different from the present one. The most melancholy and
535 sorrowful dance was dedicated to the memory of their dead; in it they portrayed the latter as present, conversed with them, and bestowed all kinds of endearments on them."

On page 567 I have described the dance for courage in battle against the hostile Kayapó /Cayapo/, in which we had to take part. Details about the dance and song at the ceremony for the dead will be given in the specific report about the burial of Coqueiro's wife, and I shall also describe there the dance of the evening before, during which the belongings of the dead woman were burned.

We saw an amusing dance, on 8 April, the "pare" dance. Four young men in the parîko finery appeared behind the ranchão, led by Domingo who was swinging a rattle gourd in each hand. They rhythmically made small jumps with both feet and danced this way in a circle, in sudden alternation turning to face now inward, now outward. Then came three young girls; each danced timidly behind one of the youths, holding on to his hips. The onlookers were enjoying themselves, but their merriment increased considerably when now a fourth, more dashing person with bark belt and bast band, who was easily recognizable as a man in spite of a headcloth concealing the face, leaped into the circle. He was wearing strings of beads around his neck and carried a small mat in his hand, with which he fanned rhythmically toward the ground. The entertainment lasted about a quarter of an hour; the women, the sham one in the lead, stepped out, the men danced around once more in an accelerated tempo and went bathing.

526 Wrestling bouts, peaceful ones, took place according to the following rules. A person who wants to challenge another seizes him by his right wrist. The two stand opposite each other, and each one places his hands together under the shoulders or in the small of the back of the other one; in this embrace the two stand with almost horizontal torsos, their feet are as far apart as possible, and the one looks at the back of the other. Smiling, they remain this way for a while, perfectly quiet, but then they